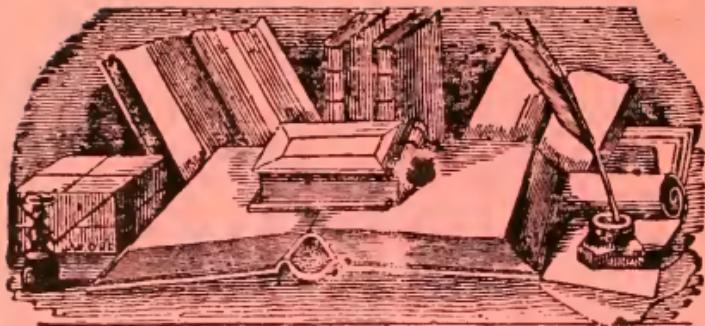


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ARCANA
IN
TWO BOOKS.
A Poem in Five Parts.
DUAL GRECHIANON.





RELIGIOUS and SCIENTIFIC WORKS of Philip A. Emery, M. A., D. D.

We have issued several works, to which we wish to call your attention. They are considered by good judges to be "Just what people need;" "Important;" "Valuable;" "Instructive and useful;" "Comprehensive," &c., &c.

In this illustrated circular we have briefly set forth some of the claims, the scope, aim and nature of the works, from which you can form an idea of their character.

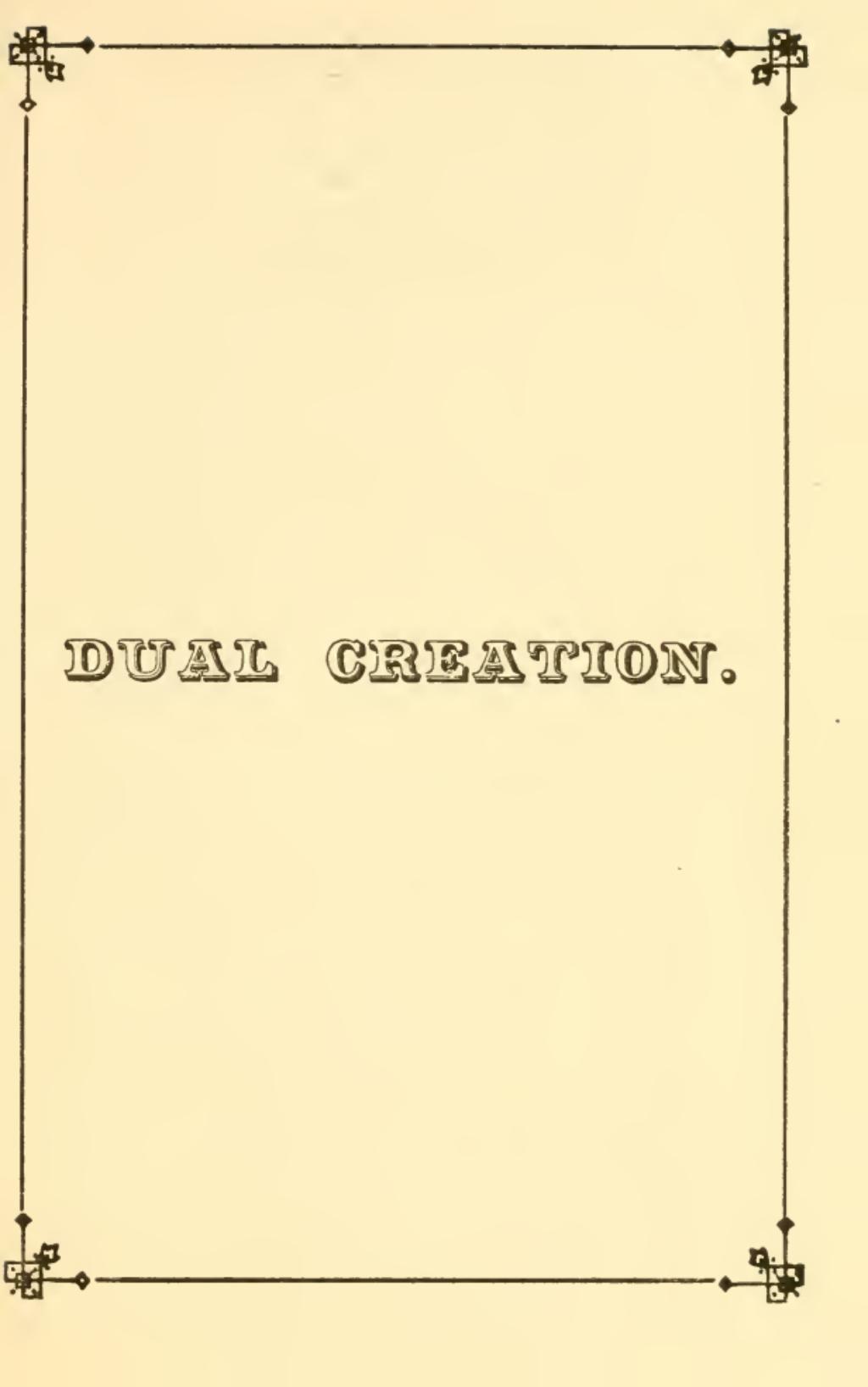
They contain much religious and scientific truth in a condensed form; and the books are written in a non-sectarian spirit, but with much religious fervor and earnestness.

We believe these works will interest you; and the more you look into them the clearer will the new ideas become and the more good will you gather from them. We are sure you will find something to amuse and benefit you. Certainly you can lose nothing by their perusal.

If any of the ideas should appear untruthful and absurd, please do us the favor to fully and fairly examine these appearances before condemning, thus make yourself sure they are false in fact, because facts in nature and theology are often at variance with popular opinion.

Our author has written more in accordance with an internal key to Nature and Revelation than from accepted opinion, because he has nothing to gain by misleading his readers. To avoid mistakes, he studied the subjects thoroughly from different standpoints till he felt that he was "right before going ahead."

The chart "Order of Creation" took many years of hard study to make it scientific and consistent. Being new and different from anything ever issued, our author had to work carefully to make it as correct as possible.



DUAL CREATION.

THE
DUAL CREATION.
IN
—*TWO BOOKS.*—

A Poem in Five Parts.

BOOK FIRST.

Cause and Order of Creation.

**A WORD PANORAMA OF MATERIAL CREATION:
COSMOGONY AND COSMOGRAPHY.**

*An Epitome in Verse of the Natural Side of
"ARCANA OF NATURE UNVEILED."*

✓ By

PHILIP A. EMERY M. A. D. D.

Author of "Landscapes of History," "Paths of Religion and Science," "Diamonds of Spiritual Truths," etc., etc., etc.

Cause is Omnipotent, the source of law,
And "Heaven's First Law is order" consummate.

CHICAGO. 71625-2
PUBLISHED BY P. A. EMERY.
1885.

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By PHILIP A. EMERY.

PREFACE.

THIS little essay in verse makes no pretensions to high literary merit, or fine poetic conception; neither is it expected to win popular favor as a poetic production. Its sole aim is to present ideas of truths plainly and forcibly, unencumbered with superfluous words, that they may be plainly seen, easily understood and readily recalled: and thus to bring before the vision of its readers a pleasing panorama of the truths more fully illustrated in the "Arcana of Nature Unveiled."

This is, in fact, an epitome in verse of that work and an excellent introduction to it; for he who first carefully reads this will be the better prepared to read that with advantage.

The original design was to preface the Arcana with this song; but it was found to be too long for that purpose, and we are therefore compelled to issue it separately. We think the reader will be well paid for its perusal even if he should never read the Arcana.

PARTS FIRST and second contain an account of the order of the natural creation as contemplated in our philosophy.

PART THIRD commences the account of the great apostacy of the human race, the provision made for its restoration to its original order and purity, which is continued in PART FOURTH, which contains an account of the opening of the inner sense of the Word, and its revelations concerning Heaven and Hell, or the good and bad states of men, and the laws governing them, both here and there.

PART FIFTH is a brief exposition of the first chapter of Genesis according to the rules of the Science of Correspondence, which shows that the chapter refers only to the spiritual re-creation of man, and which shows the Bible to be the Word of God in spirit, and not at all historical, at least in this earlier part of it. "God is a spirit," and His Word is SPIRIT and not historical, either of the earth or of its peoples. It is interpreted by the symbolism of nature, and we should not mistake the use of the symbol for the natural, which is the fruitful source of conflicting doctrines. The WORD has but one teaching, although there are many apparently conflicting statements in the letter of the Bible. These all disappear in the light of the Science of Correspondence as illustrated in this part. P. A. E.

Chicago, 1885.

PRELUDE.

As the lone peaks, above the mountains high,
Lift their white foreheads to the bending sky,
Catch the first gleams of coming morning's glow
While night still lingers on the plains below ;
So does immortal Genius ever stand
Above his fellows, and as lonely grand ;
So does the truth illumine his watchful eye
Long ere the great world knows its advent nigh.

Below, autumnal hills, rich robed, are seen
With orchards laden, red and gold and green,
And rich mosaic of many a fruitful field,
Where cultured soils abundant harvests yield ;
Whose slant sidehills, descending to the stream
That leaps and sparkles in the morning gleam,
Reflect the later beams of rising day
To the deep valley through the shadows gray.
So lesser minds, grown rich by culture's art,
Their grace and beauty to the world impart.

Rare is the genius that o'er tops the race,
Broader the culture, the beauty and the grace
That softens life and smooths its rugged way
For the vast millions. Still the coming day
Touches the peaks alone ; not many see
The full-orbed sun with unveiled vision free.

We of the millions gladly hail the light
That glorifies the lonely mountain height.
The brightening twilight spreads o'er all the land
The shadows fade, night's countless phantoms stand
Revealed, disrobed, and slowly fade away ;
We see our darkness by the light of day.

Within this little book new light appears,
That shall increase through all the coming years.
Here superstitions old are dragged to light,
The hideous spectres of the ancient night.
Here are the mountain tops of thought aglow,
While day is breaking on the world below,
And Reason once again resumes her sway,
Child of Immortal Light and queen of day.

J. T. C.



BOOK ONE.

PART FIRST

Earth's Origin, Wonders of Natural
Creation,



PART I.

EARLY HOURS OF SOLAR CREATION.

Creation from within. First inmost germinal forms God created from Himself, not from nothing. Nebula. Primary matter gaseous and fiery.

Central orb filling immensity. Suns first thrown off and become centres of planetary systems. Solar System: Planets in like manner thrown off from the Sun in a fiery gaseous state.

Earth an orb of fire-mist. Slow condensation through vast ages. The crust at last formed by the condensing and cooling processes; land and seas separated; rank and enormous forms of vegetation appear and absorb the carbon of the atmosphere. Then huge reptiles and beasts appear. Gradual refinement of earth, air and waters, and the appearance of higher forms of vegetable and animal life, till finally man is brought forth.

Immensity of cosmic creation. Wonders and extent of microscopic world. Creative action. The work of the ATOMS.

INDEX TO PART I.

Before all time or space	page 5
Nebula, matter in its first form	6
The Solar System. Oregin of earth	6 7
Wonders of natural creation	8
Microscopic world	8
Creative action. Work of the atoms	8

THE DUAL CREATION.

PART I.

EARLY HOURS OF SOLAR CREATION.

Before all time, when space was not nor man,
Nor universe without, nor Heavens within,
Nor creature great or small; Wisdom Divine
To act creative inwardly impelled
By Love Divine and will Omnipotent,
Moved first in inmost primal forms to works
Creative. Deep within Himself conceived,
Evolving thence to sep'rate being, all
Essential things and creatures brought He forth,
And not from nothing made, as some conceive
In dreams irrational and crudely vain—
For made from nothing, nothing ever is.
He from Himself evolves, first, inmost forms
Of finest essence wrought, substantial—germs
Of all created things,—thence outward forms

Builds, fashions and outweaves, embodying all
In forms material and ultimate.

Nebula. But first in order thus divinely wrought,
Sublimely awful, filling all the void,
From Him proceeding forth, the fire-mist came,
Essential nature in its elements,
And primal gaseous form, diffused afar.
This, slow condensing as it circled round
Its mighty centre, bodied forth an orb
That filled immensity. This, the first born,
Evolving from its fiery rim immense,
A solar race brought forth, outnumbering far
The sands upon Sahara's burning plain.

Solar system. Out-islanded upon the deep, the sun,
Circling obedient round his parent star,
In turn evolves his earthly progeny,
And planets swing dissevered from his slow
Contracting rim. At length the earth is born,
An orb of fire-mist gleaming through the night.
The willing elements, each to its kind
Impelled, gather harmonious, and stand
In final order in the orb complete.

Still roll the fiery years; and still the orb,
Through ages vast beyond all human ken,
Condenses slow. At last the rocky crust
Stands firm; the land appears; the seas recede;
The rocky surface crumbles into soils;
The soils produce gigantic herbal forms
And mighty forests, mantling all the earth,
Which suck the carbon from the murky skies.
Huge reptiles wallow in the steaming pools,
And beasts of monstrous size roam through the woods
Or thunder down the echoing mountain side.
Slow pass the ages as the earth refines:
The air grows purer and the waters clear,
Fruit-bearing trees are scattered through the groves,
And grains appear upon the yellow hills;
The lowing herds, the fleecy flocks, the deer,
Fleet footed steeds, and every gentle beast,
Now come to welcome man to his abode.
Then man awakes in earthly paradise,
In the sweet dawn of a spring morning wakes,
The crown of all created things, the king
Of creatures great and small, creation's head,
The last, most perfect, crowning work of earth
Out-bodied from the living world within.

Cosmos. Behold the star decked canopy of night,
Where worlds on worlds unnumbered circling shine!
Lift the bold object-glass to the blue vault,
Fathom the starry depths from sun to sun,
Seek truths not yet unfolded unto man;
Presumptuous, search those awful depths profound
For their locked secrets. They shall mock thee still.
Point the space sounding tube on high! Behold
Those faint, far distant orbs, whose swift winged lights
Now reach us from the flight of thousand years,
Shooting two hundred thousand miles in one
Short heart beat; yet lie many millions more
Vast suns and systems still beyond the bounds
Of utmost vision. Vast, bewildering thought!
Man drunken reels from the abyss profound,
Dizzy and faint, dismayed, o'erwhelmed with awe,
Back to the earth in deep amazement lost.

Microcosm. With microscopic view, down looking now,
Turn we the magic, wonder-working glass
To realms infinitesimal, yet how vast!
Behold! one drop of water teems with life,
With creatures organized and animate.
Ten thousand swim its vasty depths within;

Huge monsters, prowling for their easy prey,
 Stir the deep waters, while around them play
 Unnumbered thousands more. This watery world,
 A single drop, thus wide outspread, for depth
 And vastness rivals the great lakes and seas
 Of earth. 'Tis filled with conscious living things,
 All perfect in the structure of their forms,
 With clearest vision, muscles free to play,
 And heart and lungs, and creature appetite
 And creature sense ; though ninety thousand times
 Too small for sight of keenest human eye !

Creative action. Again we point the microscopic glass
 To nature's dim and silent realm of life
 Where atoms ply their secret masonry.
 And here they first unite to build the land ;
 By millions gather in a grain of sand,
 Spread the broad continents from shore to shore,
 Uplift the islands from the ocean's floor,
 Pile the high mountains to the bending sky,
 And under all lay earth's firm masonry.
 Here busy atoms weave the fibrous plant,
 With cells and tubes and spiral conduits small,
 Crowding their millions in a single inch !

'Tis thus vast forests rise o'er all the lands,
Reared by those unseen, ever-busy hands:
And still more wonders we may here behold;
They shine in silver and they burn in gold;
In rarest gems they brilliantly combine,
In diamonds sparkle and in rubies shine;
They rise in perfume from the flowers of spring,
And wind their silvery pipes in birds that sing.

BOOK ONE.

PART SECOND

Order of Creation, or Twelve Ages of
Earth and Man.

PART II.

THE TWELVE CREATIVE STEPS.

Mathematics the foundation of creation and frame or anatomy of all things of the twelve steps.

Chemistry the first step. Chemical action combines the gases forming the base of earthly forms. This action the effect of internal or spiritual action. Geology the second step. The rock formations are the ribs of Earth. Botany the third step. Disintegration of the rocks form soils on which vegetation rests. Radiology the fourth step. The lowest, faintest form of animal life. Entomology the fifth step. Insect life coming in as conditions become higher in the earth. Ichthyology the sixth step. Fishes represent sciences and systems of truth. Herpetology the seventh step. Reptiles represent the appetites of the sensuous nature of man. Ornithology the eighth step. Birds of all kinds represent thoughts of men, good and bad, high and low. Quadrupeds the ninth step. Represent the affections of men, good and bad. Monkeys the tenth step. Nearer man but lacking in the moral and rational qualities that constitute the human soul. Apes the eleventh step. These have been supposed the progenitors of man, a fallacy arising from want of spiritual insight and knowledge. Man the twelfth step. Not derived from the animal kingdom, but superinduced upon it as the final consummation of the creative work.

INDEX TO PART II.

Mathematics the foundation of creation	13
Chemistry, the activity of life	13
Geology forming the earth crust	14
Botany first formative life	15
Radiology first sign of voluntary life	15
Entomology, insect life	15
Ichthyology, fishes	16
Herpetology, reptiles, snakes	16
Ornithology, birds and fowls	17
Quadrupeds	18
Monkeys	18
Apes	19
Man the end and consummation of creation.	20

THE DUAL CREATION.

PART II.

THE TWELVE CREATIVE STEPS.

Mathematics.---First in pure lines, angles and circles see

Forms geometrical and crystalline,

Building the frame-work of whatever is.

These form the base and continent of all

Created things, the pure anatomy

Of every form on every plane of earth,

And underlie the **twelve creative steps.**

Chemistry.---And **first**, the gases wonderously combine,

In action chemical, this base, and rich

Material to form, from which to build

All the vast multitude of earthly things.

This action springs from the creative power

Of Love Divine through Wisdom's guiding hand.

As oxygen 's the fire-life principle

Of earth, so Love Divine the only life

Of all things is ; the life of life
 In every less degree, on every plane
 Of nature, and in all the spirit realms.
 But only through eternal laws, ordained,
 Do these "Four elements, in one firm hand,
 Give form to life and build the sea and land."
 These outward things take form, each from its own
 Especial cause and inner elements,
 Which thus combined, through inner laws ordained,
 Give form to all the souls of men and things,
 And build up first the spirit sea and land.

Geology. The **second step** the rock formation is,
 Which ribs the fiery heart of earth, and gives
 A firm foundation to the foot of man,
 And thus completes what chemistry began.
 So truth divine sustains the finite soul,
 And is the "rock" 'gainst which the waters roll ¹
 And tempests ² beat in vain ; for on this rock
 Who stands, shall bear unmoved the tempest's shock.
 And so the earth the grand result remains,
 Of mountains, rivers, valleys, hills and plains
 In the cause world, within external things,
 Whence all the life of man and nature springs.

Botany. In the **third step** behold the " slender vine,

Life's golden thread, in endless circles twine."

In leaf, bud, blossom, and in fruit we see

The qualities of man, the human tree;

His thoughts, affections, and his ripened deeds—

These are his fruits whence good or ill proceeds.

"The pulpy acorn ere it swells contains

The oak's vast branches in its milky veins."

So man, in spirit forms, holds in his breast

The vasty all of nature, deep impressed.

Radiology. In the **fourth step** the signs of insect life

Faintly appear; the first faint throb is felt

Of that incoming fire which animates

The brute creation, and is now first seen

In radiates and mollusks, creatures low

In conscious life, and simply organized.

These typify the tentacles, put forth

In man from his affections nearest earth,

Forth feeling for their elemental food.

Entomology. A higher life, outflowing from the fount

Of being, reached as still we upward mount

To the **fifth step**, its higher form displays

In insects sporting in the summer rays.
 These typify a higher life in man,
 Evolving into thought, wherein we scan
 A consciousness of want from instinct blind
 Emerge; not in the nobler powers of mind,
 But in its buzzing, crawling, low desires,
 That spring from nature's slowly kindling fires.

Ichthyology. Creation's pathway upward rises till
 We reach the **sixth step**, midway up the hill
 Of opening life. Here funny creatures swim
 In the bright lakes or shady rivers dim,
 Sport in the seas or dive to unknown deeps
 Where mystery her secret palace keeps.
 Thus principles are formed within the mind;
 Truths formulated, organized, combined
 Into a form symmetrical and free;
 The sciences of every known degree;
 These are embodied forms in truth's great sea.
 And these are monstrous or divinely fair;
 As false and evil, or as good they are.

Herpetology. On the low shores in reptiles now we find
 The **seventh step**; toads, snakes of every kind,

The deadly scorpion, the crocodile
 That haunt the swamps where southern summers smile,
 The sacred lizard of the ancient Nile.³
 These to man's appetites resemblance bear,
 His lowest nature; all its passions are
 Prone to the dust and feed on serpents' food
 And where they rule, rejecting higher good.
 In appetite and love of sluggish ease,
 In selfish greed and cruelty, in these
 The serpent tempts him still, as once of old
 In Eden, as in sacred story told.

Ornithology. Up to the **eighth** rise we on rapid wings
 Of every fowl that flies and bird that sings.
 The eagle soaring to the sun on high,
 The dove's lamenting and the night bird's cry,
 The raven's croak, the robin's organ song
 At dawn or twilight, and the lesser throng
 That flit and sing the fragrant shades among;
 Like these are thoughts melodious and bright,
 Or clamorous and hoarse as birds of night,
 As high themes move them, free and unconfined,
 Or passions clamor in the darkened mind.

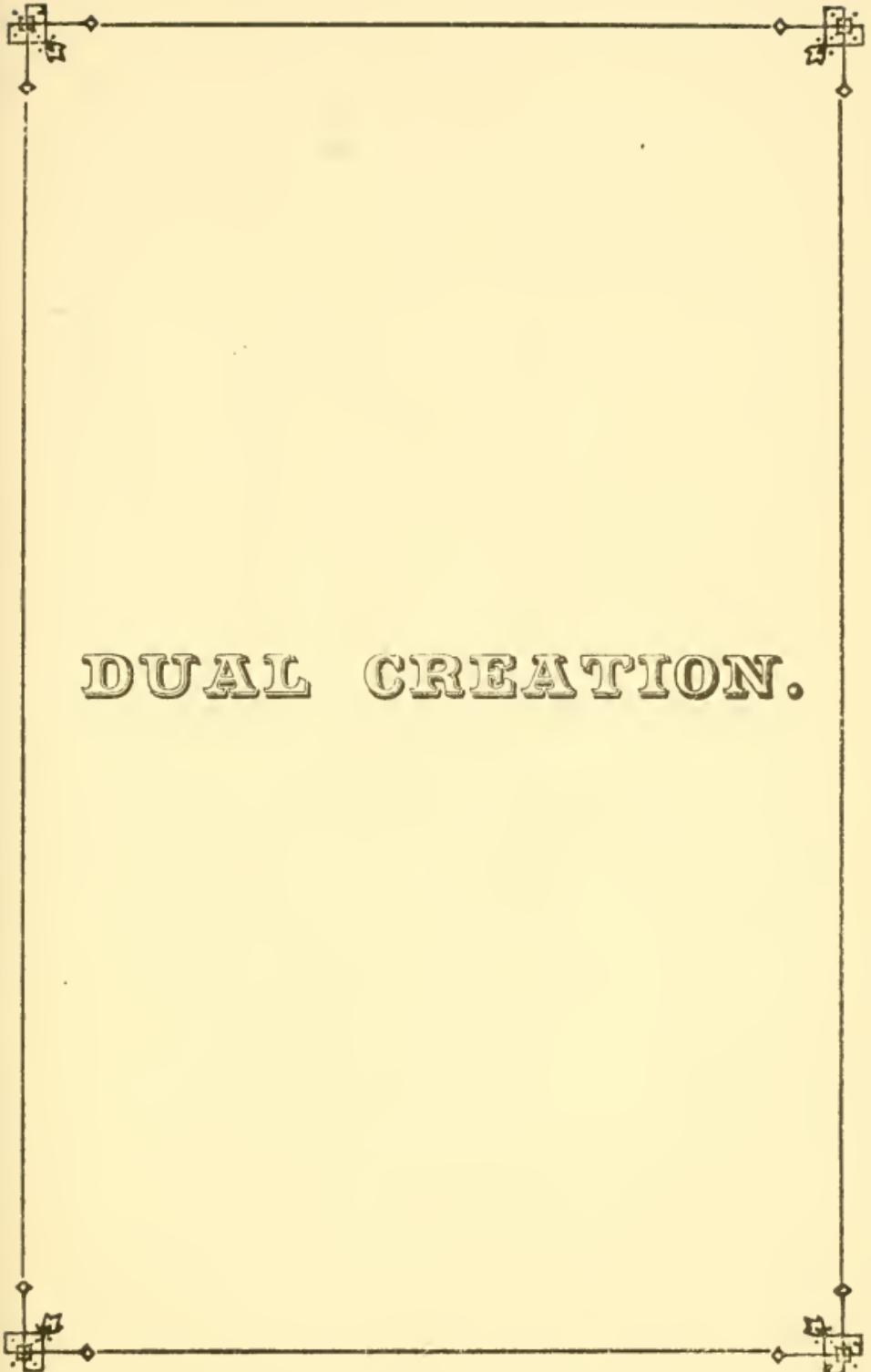
Quadrupeds. In quadrupeds a higher life indeed,
 The **ninth step** brings. The fleecy flocks that feed
 On the slant hills and sunny mountain glades,
 The wild beast lurking in deep forest shades,
 The lazy herds that crop the fragrant plain,
 The horse untamed and innocent of rein,
 The fleet wild deer, the hound upon his track,
 The panther crouching for the sly attack—
 These represent all qualities of mind,
 And all affections, that in man we find ;
 The high, the noble, gentle, pure and clean,
 The cunning, crafty, treacherous and mean ;
 The savage, cruel, fierce, as tigers are,
 Or as the famished wolf or mountain bear.

Monkeys. Upon the **tenth step**, still ascending, we
 Yet higher forms of life in monkeys see ;
 In form and feature more allied to man,
 In manners "aping" well the human plan,
 Yet lacking elements that form the soul ;
 The moral sense, the conscience, self-control
 That springs from reason, and the power to tell
 The right from wrong, the true from false as well,
 And the high sense of things invisible.

Apes. A single step before we reach the plain
 Where manhood stands revealed. In apes again,
 Upon th'**eleventh step**, the link we find
 That joins all nature to the human kind.
 In form like man, but not in mind and soul,
 They still, like monkeys, lack all self-control
 And reason, and the sense of wrong and right.
 Led by desire alone, and appetite,
 They have no consciousness of good or ill,
 No self-direction, freedom of the will,
 Nor sense of justice, mercy, truth and love,
 No spirit life all other brutes above.
 They have no power the Infinite to touch
 With the most distant thought; for not so much
 As a faint starbeam does their night befriend;
 They question not of origin or end,
 Of cause, effect, or life, or death to come;
 To science deaf and of tradition dumb;
 Know naught of law, nor human prudence heed
 But blindly follow where desire shall lead.
 These Darwin called progenitors of man,
 Wherein faint dawn of reason first began,
 Because gorillas aped men's manners, so
 As often men the higher ways will do

Of those above them in the social sphere.
 'Tis thus that many fallacies appear
 As noble truths, to superficial view,
 Till deeper insight shows them still untrue.

Man. Upon the **twelfth step** stand we now at last,
 The week of slow ascending epochs past.
 In each ascent, to reach the end sublime,
 Have passed long ages of our earthly time.
 The **seventh day** dawns,⁴ the home of man complete,
 In sacred peace; the air is balmy sweet.
 The terraced slope of life, below outspread,
 Awaits its apex, crown and living head,
 And earth and nature stand revealed to sight
 All pure and perfect, beautiful and bright.
 In sunbeams, souled each by an inner flame
 Of life, a heaven-born human spirit came⁵
 Forth from the inmost paradise of God;⁶
 Touched earth, his white feet on the fragrant sod,
 Drew to himself, of essences most rare,
 An outward form complete, divinely fair,—
 And man, the child, awoke,—a primal pair.⁷



DUAL CREATION.

THE
DUAL CREATION.
IN
—*TWO BOOKS.*—

A Poem in Five Parts.

BOOK SECOND.

The Counterpart of Natural Creation.

A WORD PANORAMA OF SPIRIT CREATION—RE-CREATION OR REDEMPTION.

*An Epitome in Verse of the Spirit Side of
“ARCANA OF NATURE UNVEILED.”*

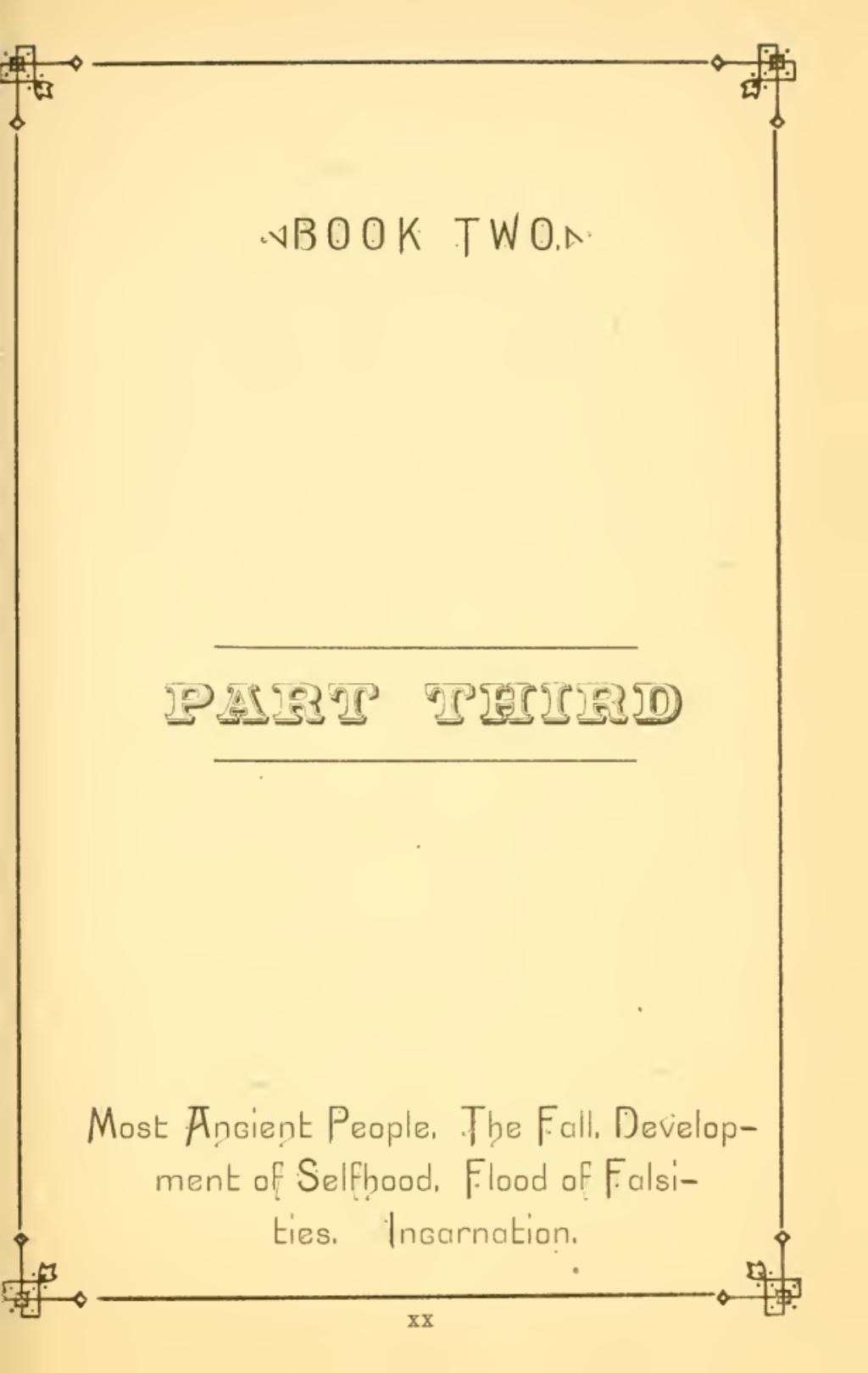
By

PHILIP A. EMERY M. A. D. D.

Mark thy footsteps whither tending,
Scan thy deeds and know their ending,
Love with service interblending;
And along thy path will shine
Truth for guideance and amending,
Streaming from the Word Divine.

CHICAGO.

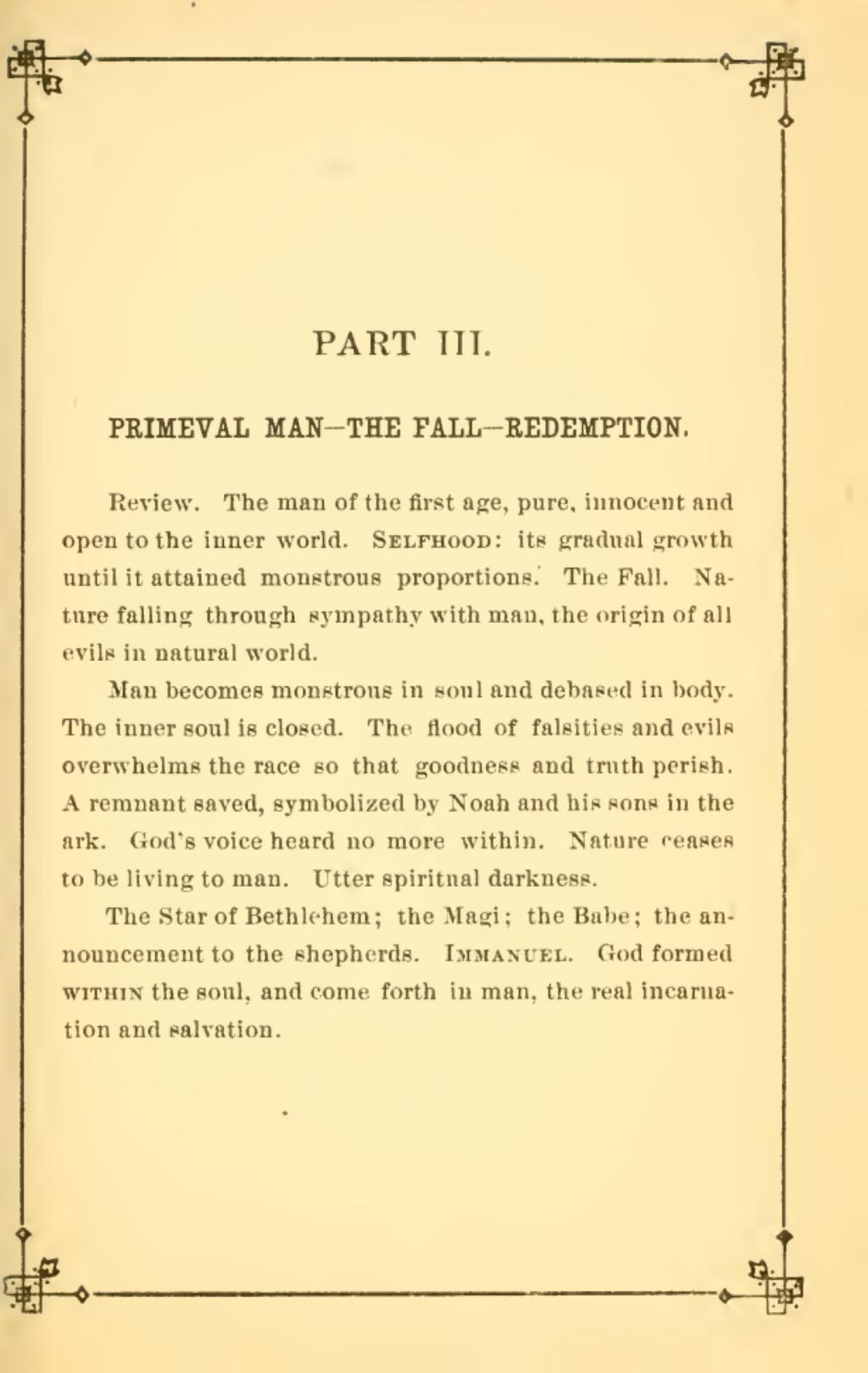
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1885.



BOOK TWO.

PART THIRD

Most Ancient People. The Fall. Development of Selfhood. Flood of Falsities. Incarnation.



PART III.

PRIMEVAL MAN—THE FALL—REDEMPTION.

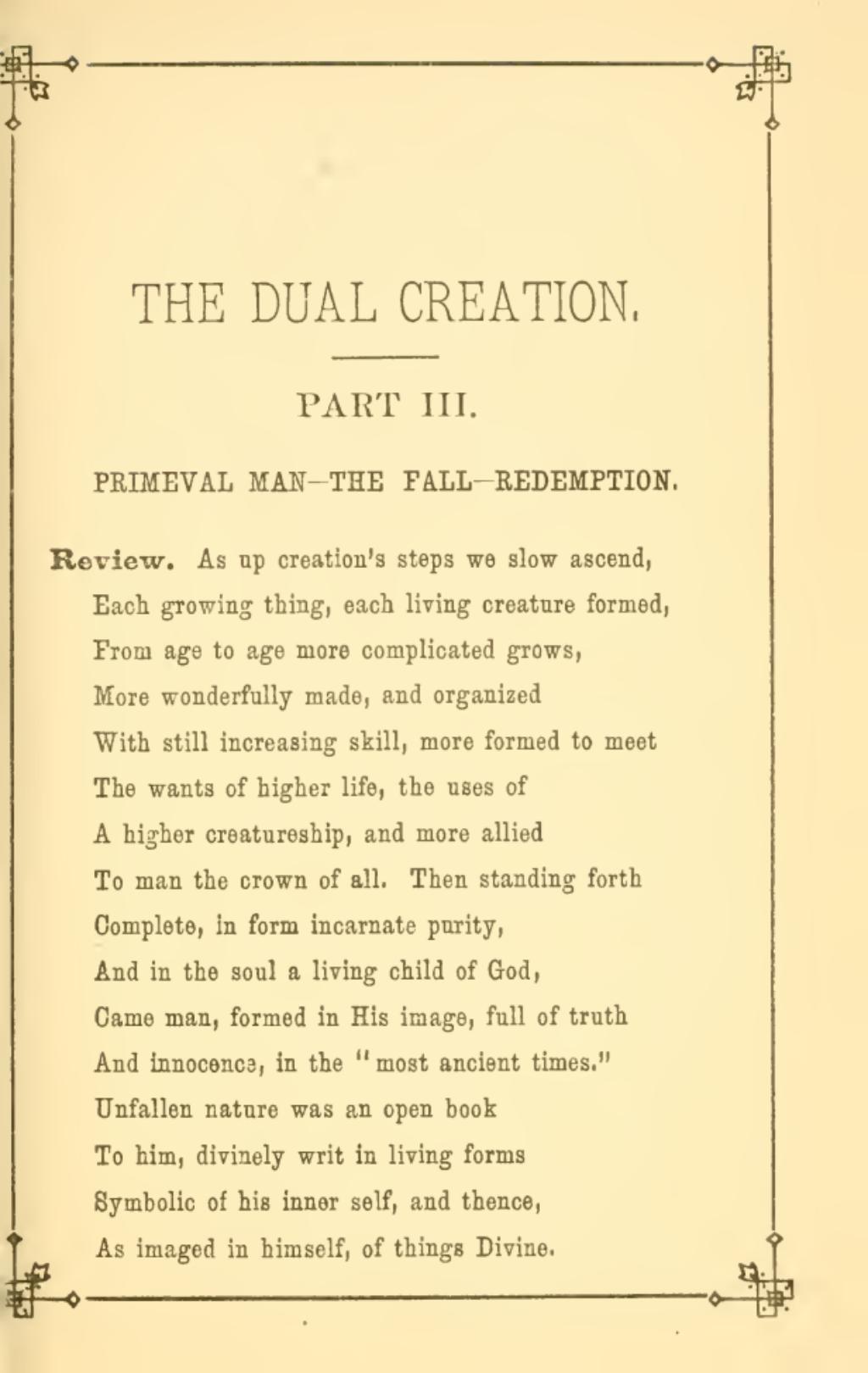
Review. The man of the first age, pure, innocent and open to the inner world. **SELFHOOD**: its gradual growth until it attained monstrous proportions. The Fall. Nature falling through sympathy with man, the origin of all evils in natural world.

Man becomes monstrous in soul and debased in body. The inner soul is closed. The flood of falsities and evils overwhelms the race so that goodness and truth perish. A remnant saved, symbolized by Noah and his sons in the ark. God's voice heard no more within. Nature ceases to be living to man. Utter spiritual darkness.

The Star of Bethlehem; the Magi; the Babe; the announcement to the shepherds. **IMMANUEL**. God formed **WITHIN** the soul, and come forth in man, the real incarnation and salvation.

INDEX TO PART III.

Review. Primeval man	23
The fall of man	25
The flood, continued decline	25
The Star of Bethlehem	27
Incarnation, salvation	28



THE DUAL CREATION.

PART III.

PRIMEVAL MAN—THE FALL—REDEMPTION.

Review. As up creation's steps we slow ascend,
Each growing thing, each living creature formed,
From age to age more complicated grows,
More wonderfully made, and organized
With still increasing skill, more formed to meet
The wants of higher life, the uses of
A higher creatureship, and more allied
To man the crown of all. Then standing forth
Complete, in form incarnate purity,
And in the soul a living child of God,
Came man, formed in His image, full of truth
And innocence, in the "most ancient times."
Unfallen nature was an open book
To him, divinely writ in living forms
Symbolic of his inner self, and thence,
As imaged in himself, of things Divine.

In bliss he lived, with food divinest fed;
In social love and public service rich;
In private joys and innocent delights
And purity and peace and sacred use
The ages passed. By slow development
The self-hood grew with unperceived increase,
And virtue weakened with a slow decline,
Until his self-hood, dominant become
And monstrous, claimed his service to itself
Alone; to which he weakly yielded, and he fell,
And lost his manhood in his baser self.
He fell: and nature, sympathizing, bound
To him by strong, inseverable ties,
Sunk with him. Beasts absorbed his bodied crimes;
His venomous passions, cruelties and hates,
His solitary selfishness, and grew
Morose and savage, pitiless and fierce,
Devouring weaker prey, as men devour
Each other still. The soil, impregnate with
The virus of his sins, rank poison grew,
Thistles and thorns and every hurtful herb;
The elements, pierced to the heart by sin,
Destructive grew and dangerous to man;
The sea, tempestuous; a fevered marsh

A desert waste the evil blighted land.

He fell; and downward still descending, whelmed
 In evil, falsity and monstrous crimes,
 He lost all human qualities ⁸ in deep
 Depravity. Thus perished honor high,
 And righteousness, and that nobility
 Which scorns deceit and all duplicity;
 And love of right and justice, truth and law;
 And grand humility that spurns alike
 A craven or a supercilious soul;
 That, unpretending, walks erect with men,
 And bows in reverence at the feet Divine.

The Flood. The inner life declined, and fainter grew
 The feeble flame within, until, at last,
 'Twas quenched, in falsity submerged,
 And man, th'apostate, perished in the flood.⁹

A seed. 'Scaped from the flood a feeble few remained,
 Saved as a seed to sow the earth anew; -
 The hideous wreck of a humanity
 Once glorious and pure. Saved from the flood,
 That swept the human earth, yet lost to all
 That makes man noble, beautiful and free,
 Forth from the ark they came, Noah and his sons,¹⁰

A purely sensuous race. Silent the voice
 Of God within the ruined halls of life;
 Rayless the gloom that filled the dome of thought
 Where Wisdom erst had reigned in light supreme.
 Deaf to sweet nature now the race became,
 Her silvery voices speechless to the soul.
 Woman, the queen, the slave of man was made,
 And holy love forsook the brutish race.¹¹

Thus groped the race in death's dark-shadowed vale,¹²
 Descending still in inner savagery,
 Though dawning science, like the rising moon,¹³
 Shed feeble light across the desert wastes,
 And beautified the outer forms of life.
 Upon the dial of human destiny
 Time's fateful finger points the midnight hour:
 When woman falls, the lowest point is reached
 In man's apostacy.

Descending now,
 A dense, impenetrable cloud, outspread
 'Twixt earth below and heaven's irradiant blue,
 Settled and rested on the human earth,¹⁴
 A darkness tangible, that lay on plain
 And mountain, valley and the moaning sea;—

Nor moon nor star this awful gloom could pierce.¹⁵

In this our last and great extremity,

Kind Heaven beheld and, pitying, came to save.

Then piercing through the horror haunted gloom,

The star of Bethlehem arose to view:

A bright, benignant orb, whose golden beams

To outer vision were invisible,

Yet seen by inner sight, a spirit star.¹⁶

It, inner sighted men observing well,

Rejoicing, followed from the East, the land

Of sages and the magi old. This star

Before them went, conducting, till they saw

The Child Divine¹⁷ within a manger laid,

With horses of the stall and gentle kine.

In infant form, God's Innocence behold!

"The Lamb of God," who takes away all sins

By innocence of life. Him see the men

Of insight, worshiping; and bring their stores,

Presenting gold and frankincense and myrrh.

Not to the king came the winged messengers,

Not to the priests or scribes or doctors learned,

Not to the temple where the outward rite

Alone remained, when charity was dead;
But to the shepherds, who, in fields by night,
Their flocks kept, watchful. "Peace on earth,
Good will to man," the heavenly heralds sung:
Good will to man! God's love alone prevails;
His love alone, though venom'd hate may coil
In every heart against the sacred Child,
Against returning golden hearted Love,
Against white-handed innocence in man,
Against the reign of justice, mercy, truth
And charity.—Good will to man! He comes,
IMMANUEL, the God of Heaven with man:
His blood, the holy truth divine, to shed;
His body for the bread of life to break,²¹
That substance-virtue²² shall, proceeding forth
From Him into the inmost souls of men,
Bring full salvation. He, the Teacher, said,
"Except my body ye shall eat, my blood
Shall drink, no life have ye." Christ in us formed,
To utter transformation of the soul,
And of the life, and of the outward form,
Through inner giving of Himself to man:
This is salvation by the blood of Christ.

BOOK TWO.

PART FOURTH

The Sealed Book Opened.
Rejoicing.

PART IV.

THE SEALED BOOK OPENED—REJOICING.

The opening of the SPIRITUAL SENSE is prefigured by the transfiguration on the mount. What the inner Word reveals. The mysteries after death.

Spiritual life real, the substance of substantial things. Life one and from One only. Heaven as an inmost state is God in the soul. The heavenly world the outbirth from the heavenly condition of the soul. Every one provided for according to his service.

HELL IS SELF. Objective hell, an outbirth from the inward conditions. All from SELF separated from God.

Outward objects the effects of inward forces. Nature centred in man; man, unfallen, the image of God. Adam named creatures from a perception of their qualities. The INNER SENSE. The key. Correspondence.

INDEX TO PART IV.

Opening of the Word	31
New Light. Transfiguration	32
Revelation. Inner light	33
Spiritual world	34
Heaven. Heavenly world	35
Worship in Heaven	36
Hell, real and objective	37
Natural world	37
Inner sense of Word	38

THE DUAL CREATION.

PART IV.

THE SEALED BOOK OPENED.

Rejoice. Let joys descend from realms of pure delight,
A new world opens to the inner sight;
A new life flowing from the world within
Brings resurrection from the death of sin.
Hope lifts her radiant forehead to the sky
And sings, "Earth's full redemption now draws nigh.
See where immortal glories downward stream!
O Earth! God will his promises redeem:
He giveth power to walk the narrow way
By inward light, still brightening into day;
And man in truth and innocence shall live;
A new life will a new salvation give.
Be not dismayed though long the night appears,
The day approaches, cast away thy fears;
E'en now a rising light begins to shine
Into all hearts, it is the truth divine."

A new light beaming from the holy Word
 Dispels the gloom of doubt, for Christ, the Lord,
 Opens the book, its **inner sense** reveals;
 The Lamb ²³ prevails to ope' the seven seals.
 No longer fear when falsity assails,
 The living Word His glorious face unveils
 To inner sight. The Truth, the **Man** behold! ²⁴
 Transfigured now, as on the mount of old; ²⁵
 His face ²⁶ bright beaming as the noonday sun,
 His garments ²⁷ as the living light outspun
 From inward glory. With Him now appears
 The Word historic ²⁸ from the ancient years,
 And Word prophetic, ²⁸ these in spirit here
 Are one, united; and now disappear
 Their separate forms; the inner Word divine
 Embracing all, and all in one combine
 In unity. Faith grasped the promise then,
 And prophesy, as given unto men:
 Now its fulfilment see. Like Peter ²⁹ bow,
 And pray the vision may be lasting now.
 A tabernacle rear thy heart within, ³⁰
 Emptied of self and purified from sin;
 This gracious guest will aye abide with thee,
 If from **thyself** thou shalt be wholly free. ³¹

No more the cloud shall overshadow now ³²
 The inner word or dim its beaming brow.
 This open book hath no man power to close ;
 With inward truth the holy record glows ;
 Its heart is all a flame of Love Divine,
 The living fire ¹⁶ by which its pages shine.

Revelation. This holy Word now shining from within,
 Dispels the gloom of death and shows that sin
 Alone has power to kill, the soul destroy, ³³
 For sin is death ; but God is Love and joy,
 And life eternal ; He is inmost Heaven.
 To those who love eternal life is given ;
 For right in deed is love, full, consummate
 And ripened into fruit, its finished state.
 God in the active virtues e'er abides ;
 For right in deed a soul of worship hides, ³⁴
 And love, its heart within. The latent thought
 In deepest darkness hid, before 'tis wrought
 To conscious motive or a felt desire,
 Or kindled into flames by passion's fire,
 Are seen by Him in full accomplishment ;
 The secret principle, motive, intent
 And outward deed are one ; to men are known
 The ripened fruits of principle alone.

This light reveals to us, poor erring mortals,
 The mysteries that lie beyond death's portals,
 Which eye hath seen not nor the heart conceived,
 Nor the most ardent faith of man believed.
 It shows that things of spirit life are real,
 And not a mere intangible ideal;
 The substance of substantial things they are
 And forms of forms, beyond conception fair;
 Beyond all nature, real, tangible, intense
 And living, to the spirit's finer sense:
 Thus mountains, plains and valleys there are seen,
 And rivers winding the bright hills between,
 And slumberous seas of never failing peace,
 And lake and isles; and songs that never cease,
 In fragrant groves of pine and cedars rare,
 And spices—trees that fruit and blossoms bear
 Unceasingly,—the hymn ²⁵ of worship, heard
 From wind and waterfall and happy bird.
 That all created things are forms alone,
 Receiving life, not lives themselves, not one;
 That life is one, the same in each degree,
 Where life is seen, in man or beast or tree,
 From Him who IS, who was and is to be,
 The only **living** and creative ONE;
 All this and more, abundantly is shown.

Heaven, as an inmost state, is God alone,

Filling the heart, the mind, the frame, as shown,

And all the senses. Thus a deep delight,

All through the busy day and restful night,

Infills the being to its utmost rim,

And the pure soul is all alive in Him.

The heavenly world is from the inward states

Of those in Heaven this inward Word relates; ³⁵

From all the thoughts, affections, loves and spheres

Of Angels there. This truth from this appears:

That life and substance, flowing in from God

Through them, enters the ground, the blooming sod,

The atmospheres; and all things springing thence

Assume the forms of beauty, innocence

And love, the blessed state of those in Heaven.

Thus unto them a dwelling place is given

In strict accord with each one's real states,

Through whom pure substance, flowing forth, creates

A home so perfectly, completely his,

It like a greater form, outbodied, is. ³⁶

So, as his use, his office and degree

Of service is his residence will be.

One rich and stately as some royal hall

Or princely palace with translucent wall

Of living marble, ample porticos,
 Its dim luxurios chambers of repose
 With beds of living bloom, and flaming spires
 And roof effulgent with love's living fires ;
 With parks and lawns and streams that ever sing,
 And gardens fragrant with the flowers of spring
 And fruits of autumn, summer midway seen
 In ripening fruits and robes of living green :
 This for the one in social virtues high
 And **uses** great, wherein all riches lie.
 For humbler use, a cottage by the stream,
 Reposeful, golden in the evening beam,
 Or gay in morning's opening splendor seen,
 Embowered in flowery vines—scarlet and green ;
 Where love is felt a palpitating fire
 Or sparkling wine within ; and each desire
 Flames up to God, an incense of the heart,
 And sensed all through that home in every part
 As rare perfume by every dweller there.³⁷

Worship. At morn ascends the hymns of prayer,
 When day comes greeting o'er the orient hills ;
 And every heart with inmost rapture thrills
 At every thought of God ; from morn till e'en
 All service as divinest good is seen.

Hell. But from the **life** of those in all the hells³⁸
 This law conditions opposite compels ;
For hell is self. All outward things are forms
 Of its own passions in their calms and storms ;
 For o'er the barren lava covered plains
 There often roar the fiery hurricanes ;
 And there are caverns dark where bats abide,
 Where serpents hiss and frightful dragons hide ;
 And burning pools of deep abysmal fire,
 That spring from fierce, insatiable desire,
 The quenchless fire, the worm that never dies,
Self in its torturing thirst. Deep curses rise
 And shrieks and cries filled with a wild despair,
 And noise of conflict on the frightened air :
 These, these, reflect the states of awful woe
 That from the Godless human heart must flow,
 Whose thoughts and passions thus objective shown,
 Are but **himself** beyond himself outgrown.

Effects. 'Tis seen that all things on the natural plane
 Are outbirths from within, while that again
 Takes form and substance from the One Divine,
 Whom man now images in semblance fine—
 Sin and its monstrous effigies alone
 Excepted—thus in man is nature shown.

Thus Adam knew to name each living creature,
 Not from its outward form or shape or feature,
 But qualities, the which each name expressed,
 For they reflected were in his own breast.

The inner sense. These outward forms convey
 To him who reads by inward light what they,
 In man, in Heaven, in God, all represent;
 To sensuous minds, with outward things content,
 They serve all outward needs and nourishment.
 Thus all may food receive from Truth Divine,
 Which holy is in every word and line—
 Let want direct, cast not thy pearls to swine—
 The hungry soul alone, of all, wants bread;
 He, only, who seeks guidance can be led.

The key. This law, this science is a key
 That opens Scripture, solves each mystery,
 Makes nature luminous with holy light,
 And shows God present, to the inner sight,
 In all things. He who thus the Word shall read,
 Will surely find a deeper sense indeed
 In the old story of creation's dawn;
 The truths of man's regeneration, drawn
 From this symbolic Word.

BOOK TWO.

PART FIFTH

The Spirit Meaning of the First Chapter
of Genesis by the Science of
Correspondence.

PART V.

RE-CREATION—INTERNAL SENSE OF GEN. I.

The account given in this chapter is not of natural creation, but is symbolical account of the creation of the new creature or nature in man. The seven days are seven distinct states or conditions of mind and heart, from absolute darkness and carelessness, through conviction, conversion and sanctification to full light, life and harmony with God, a new creation.

The first verse is a general statement of the subject of the chapter. The second verse commences with a description of the state of the natural man and of God's first work within him, preparing him for the light which is to come. The figures in the right hand margin refer to the verse of which the meaning is being given.

INDEX TO PART V.

First day of creation	41
Second day. Third day	42
Fourth day	43
Fifth day. Sixth day	44
Seventh day. It is finished	46

THE DUAL CREATION.

PART V.

RE-CREATION—INTERNAL SENSE OF GEN I.

First day. In this first verse "heaven" the church is.

or man's higher

1

Mind internal, in this deep internal meaning,

And so "earth" his mind external. So his inmost
States are heaven, earth his outer. in this meaning,
In which consciousness is living, in which all things
Are of nature; and the "faces of the deep" are

2

The bad passions of the creature, man, and things he
Knows are "faces of the waters," things he knows of
Truth and goodness; these are gathered, stored within his
Deep interiors, and preserved for his salvation

By God's never failing mercy, till the day of
His temptation, when the powers of evil gather
To assail him and to battle 'gainst the good and
Truth within him. God then brings to his remembrance
Things he knew of truth and goodness, that before were
Deeply hidden, that with them he may do battle

'Gainst the falsities injected by the fearful
 Powers of evil; and His mercy never failing,
 Ever waiting, ever ready to restore him
 To his lost primeval manhood, watches ever
 For salvation. "Let light be," He said, creative, 3
 And light shone within the darkness. Truth is light by
 Inward meaning, and the want of truth is darkness.
 He divided thus between them, as in mercy 4
 He moved in him; and the light was day within him. 5
 And the evening and the morning were the first day.

Second day. In his darkness and confusion he knew
 nothing

Of the truths in his internals as they slumbered,
 Till God's spirit moved upon them in His mercy
 Everlasting. Then to separate between them
 And the outer things of nature, a firmament 6,7
 He extended twixt the waters and the waters,
 Or the truths of goodness **in him**, and of science
 In his **outer** memory and understanding.
 This expanse then called He heaven, man's internal. 8
 And the evening and the morning were the second day.

Third day. All these knowledges called waters under
 heaven, 9

Were then gathered all together into one place,
 Making truth in one grand complex, as a system
 And a science, of the goods and truths within him,
 Coming down from his internals; and the man was
 Conscious of them in his memory external.

Thus the gathered truths of science He called, seas 10
 Man himself was earth and dry land. Then the seed He
 Sowed within him, tender grass and herb and fruit tree.
 And the evening and the morning were the third day. 13

Fourth day. Love, the great light in the heavens,
 man's internal, 14-16

In the will He set and 'stablished. **Faith the lesser**
 Now arising shines beside it in the mind, the
 Understanding, giving light in man's internal.
 These for changes, night and morning, spring and
 autumn,

Set in heaven; marking progress and advancement
 Of his faith and love increasing from the evening
 To the morning. These were set thus in the heavens 17
 Light to give on man, the earthly ground for grass and
 Herb to grow on—goods not animated in him—
 And his day and night to govern in their progress, 18
 And distinguish well between the light and darkness

In his will and understanding. And the evening
And the morning, alternating, were the fourth day. 19

Fifth day. Man now first begins to live when love and
faith are

Shining in him and illuminating all things
Of his outward life and actions. Now the waters
Bring forth creatures, living creatures. Thus his truths
have 20-22

Brought forth living deeds of goodness with the life of
Love within them and the light of faith upon them.
Fouls that fly above the earth are his high thoughts in
His interiors, his high thoughts of God and nature,
Love and mercy, life and duty and good service
To his fellows. Him God blesses; his endeavors,
All the living things within him, all the living
Thoughts he thinketh, all the living deeds he doeth;
These He blesses, makes them fruitful, and increasing.
And the evening and the morning were the fifth day. 23

Sixth day. Man advancing and ascending ever rises.

All his deeds spring from affection. By the wild beast
Of the earth are signified his low affections 24, 25
And the pleasures of the body. Beast or cattle

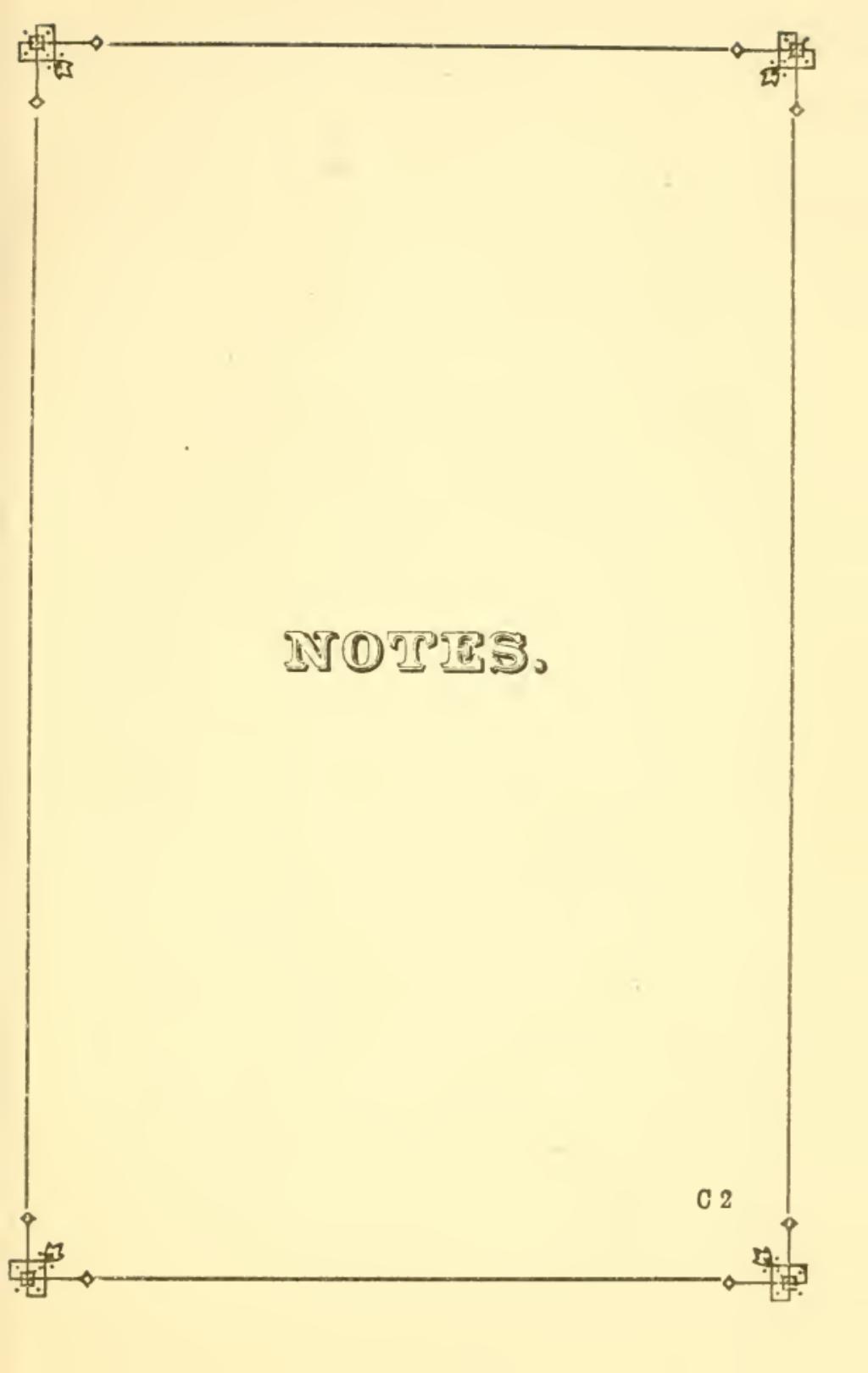
Signify his good affections, love and mercy,
 Innocence and truth and justice ruling in him.
 He becomes a living man in the true manhood,
 Such as God designed he should be, His own image, 26
 In his will and understanding, his interiors,
 In the form of his affections pure and noble.
 God now gives him full dominion over all things
 Of himself, his outer nature and his inner;
 Scientifics in his memory external, 28
 Thoughts aspiring like the fowls of heaven above him;
 Over all his new affections in externals,
 High affections in internals, love and mercy,
 Truth and justice as extended to his fellows;
 Aspirations of his spirit in affection
 To the Father Universal, Everlasting.
 Now the **inner man**, perfected, stands God's image,
 In the will and understanding **re-created**.
 Him God blesses, makes him fruitful, gives dominion
 Over earth, **his outer nature**, to subdue it
 And enrich with truth and goodness; then provides 29
 Seed of herb and fruit of fruit tree for his eating,
 Truths of uses and affections; also gives him
 Herb for wild beast, fowls of heaven, creeping things,

Food for his external nature. His creation 30
 Thus completed, He sees good, for His own goodness
 Fills the creature man, the earth, in re-creation. 31
 And the evening and the morning were the sixth day.

Seventh day. It is finished, the creation is completed.
 God now resteth. Man the creature with Him resteth
 From his labor in subduing all his nature,
 From his long and sore combating strong temptations,
 From the pains of dying nature slain within him.
 Rest is action in the Sabbath everlasting,
 Is the harmony of action as it runneth
 Through the tuneful frame and spirit unresisting,
 In the uses and the pleasures of the **New Life**,
 Flowing out in all its fullness to the neighbor.

It is finished. Man is slain and resurrected
 In his spirit, from the deadly swoon of nature
 In the life of his old self-hood egoistic,
 To the New Life, to his **manhood** in the image
 And the likeness of the Father Universal,
 Just as God designed he should be from beginning.

→*It is Finished.*←



NOTES.

C 2

REMARKS.

It is often difficult to so express certain ideas that they will be plain to the ordinary reader who is not already familiar with the subject treated of, owing to the fact that each branch of science, philosophy or morals has a language in some degree peculiarly its own, with which the mass of readers are not supposed to be familiar.

When an author, therefore, enters a field of ideas other than of the ordinary concerns of life, he may be easily misunderstood by the common reader (for whose advantage, especially, this book was written), and his book denounced as "nonsense, humbug," etc., and himself a semi-lunatic, a man of one idea; which may, perhaps be the condition of the reader instead of the writer. "Those who live in glass houses," etc. There are more weapons than the boomerang that return to smite the thrower.

To assist the reader to a clear understanding of our meaning, certain explanatory notes have been given, reference to which will be found by figures in the text, corresponding to those in the notes, on the page indicated.

Publisher.

NOTES.

1, 2 And is the rock 'gainst which the waters roll. p. 14
The waters here signify falsities or erroneous doctrines which come as a flood to destroy the structure of doctrines built upon the rock of truth. So also tempest in next line.

4 The seventh day dawns. p 20

This does not refer to the seventh day of Genesis, or re-creation, but to the completion of the earth as a habitation for man, when all things have become perfected in readiness for his abode.

5 A heaven-born spirit came. ib.

The idea here conveyed is, that the human spirit originates with God and descends to earth to receive the natural degree of man through human generation; that it does not originate in and with the natural form; and that it takes nothing from the receptacle into which it descends but the natural degree of the spirit and the corporeal form; that it does not derive its humanity from its natural parents, but from the Divine Father of spirits, and that it lives and develops from within, being perfected in its psychic form prior to its descent into natural generation.

6 Forth from the inmost paradise of God. ib.

From the bosom of the Creative Father, descending successively through the celestial, spiritual and natural or ultimate heavenly worlds into its FLORAL receptacle in the midst of the earthly paradise prepared for it.

7 And man, the child, awoke, a primal pair. p. 20.

It is evident from the account given in Genesis, that the first man was DUAL, or TWO-IN-ONE, and that the female of the man was subsequently separated from the male, under figure of a rib taken from his side, an arcanum not yet understood by natural men, especially by unregenerate scientists.

8 He lost all human qualities. p. 25.

Men, as they exist now, are really unhuman, being more allied to the animal character than to the original and normally human. The character really human combines, in harmonious perfection, all the noble qualities ever exhibited by the purest and most exalted individuals of the race.

9 And man the apostate perished in the flood. ib.

By the flood, here, is understood the falsities, and also the evil passions, that finally deluged and destroyed the entire human qualities of the race, save only the outward form.

10 Noah and his sons. ib.

By Noah and his sons is to be understood a people who had lost all spiritual perceptions by the closing of the spiritual degree of the mind. There was no conscious life but the sensual and corporeal.

11 And holy love forsook the brutish race. p. 26.

True conjugal love could not exist with a race of men so debased and evil as it had now become, and was removed, a mere animal passion taking its place. It can remain only with an unfallen or a redeemed and pure people.

12 Thus groped the race in death's dark shadowed vale. ib.
Without spiritual light, wholly sensual and corporeal.

13 Though dawning science, like the rising moon. ib.

The light of science is purely a natural light, without spiritual heat, pale and feeble compared with spiritual light.

14 Settled and rested on the human earth, p. 26
 The universal human intellect, absolute spiritual darkness throughout the human mind.

15 Nor moon nor star, p. 27
 The knowledges of spiritual truth. These were intercepted in their descent by thick clouds of falsities and evil influences of the depraved spirits of deceased men, and the heavenly influences could not reach the minds of men.

17 The star of Bethlehem—a spirit star. ib.
 The account of this star must be taken as that of a purely spiritual phenomenon: it was seen by none but the wise men, and in their own land, and it went before them as a guide and rested above the place where “the young child was.”

18 The Child Divine. ib.
 Divine in the sense that Jesus came into the world an un fallen, normal human-divine child; a child born exempt from all moral effects of the fall; a child filled with the spirit of God so that he was **FULLY UNDER HIS CONTROL** in all he did; not as being God alone in a physical form, but as God or Christ most intimately present in the child Jesus, in greater fullness and more absolute pervasion of the whole being than He was in Adam; thus Christ incarnate in man the second and greater Adam; the first normal man since the great apostacy and fall of the race, and a first fruit of the restoration, and head of the redeemed race and new humanity that will arise after the universal second coming of Christ. This is why we regard Jesus as greater than all other manifestations of Christ among men.

This second coming is not outwardly, nor in doctrine or the revelation of the inner sense of the Bible only, nor in the understanding only, but actually in the heart and will, and thence in the whole life; Christ actually embodied in man and manifested in and through and by him.

21 His blood the holy truth divine to shed, p. 28

There can be no question that the meaning of this passage speaking of eating the body and drinking the blood of the Son of Man is descriptive of the actual assimilation by the human soul of the Divine-human substance of Christ, Divine good and truth. The idea we desire to present is

23 That substanced virtue, ib.

Does proceed from the Divine Humanity of the Lord into the inmost souls of men; this being the real **LIVING SUBSTANCE** of the Divine Humanity, pure spirit food, by the assimilating of which the spirit of man lives, and that this bread and wine constitute eternal life in man.

23 The Lamb prevails to ope' the seven seals. p. 32.

See Rev. v. 1-9. This is evidently a prophetic vision of the opening of the spiritual sense of the Word by the Lord as the only one able to open to men the sealed book of the Scripture

24 The trnht, the Man behold. ib

See John xix 5. Pilate asked Jesus, "What is truth?" and without receiving an answer immediately went out. After scourging him he brought him out to show the Jews. "Then came Jesus forth wearing the crown of thorns and the purple robe and said, Behold the man." It will be seen that the word, Pilate, is not in the original. The divine truth is the **DIVINE MAN**.

25 Transfigured now as on the mount of old. ib.

The Transfiguration was, without doubt, representative of the transfiguration of the Word, the shining of its spirit through its letter, the opening of the spiritual sense.

36 His face bright beaming as the sun. ib.

Is the real spirit Word.

27 His garments as the living light, ib.

The literal sense luminous from the spirit sense within.

28 The Word historic and prophetic, p. 32
 Represented by Moses and Elijah.

29 Like Peter bow ib.

Peter represents faith seeing the glory of the spirit Word.

30 A tabernacle rear ib.

A system of doctrines derived from the Bible in which one abides as in a house.

31 If from thyself thou shalt be wholly free. ib.

Self abnegation, or true humility, is necessary to a continuance in the spirit truth of the Word.

32 No more the cloud shall overshadow now. p.33

The transfiguration on the mount was a prophecy of the opening of the spiritual sense of the Word, not the actual opening, and could not remain, but the vision was closed by a bright cloud, indicating that though the Word could not be then opened in its spirit its letter should be illuminated, and men enabled to receive spiritual instruction by it.

33 The soul destroy, ib.

The destruction of the soul is not by the act of God condemning it to hell, but is the effect of sin, which is the transgression of the laws of spirit or eternal life. Sin only, kills and casts into hell, whether in this world or in the next, and the destruction of the soul is the sequence of immutable law.

34 For right in deed a soul of worship hides, ib.

All deeds of righteousness originate in the love of right for its own sake, and involve a love of God, which in act becomes worship; worship of God consists primarily in doing His will.

35 The hymn of worship, p. 34

In the heavenly world everything animate or inanimate worships the Lord by its harmonious action, its perfect obedience to law and its ceaseless con spiration and contribution to the good of all His creatures.

35 The heavenly world is from the inward states, p. 35.

And appears objectively to those who are in conditions of love and charity in forms of beauty, use etc., according to their affection and thoughts, so that the outward and inward conditions harmonize, giving perfect peace and joy in the life. It is a truth, even in nature, though scarcely perceptible by men owing to the fixity of material substances, that conditions in the outer world are modified and finally molded through the conditions of its human inhabitants. The law operates fully so in the spiritual world.

36 A greater form outbodied, ib.

So perfectly are the surroundings adapted to the condition of each.

37 A rare perfume by every dweller there. p. 36.

Perception is a spirit sense corresponding to the physical sense of smell, and the affections of the angels are sensed as rare perfumes, according to the quality of the affections.

38 But from the life of those in all the hells

This law conditions opposite compels. p. 37.

By the same spirit law the condition of selfishness, which constitutes hell in its essence, creates a condition corresponding in every particular with the inward states of the evil.



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